Capital & Labor

WHERE CAPITAL AND LABOR MEET.

Pro.22:2The rich and poor meet together; the Lord is maker of them all.

Intro. Labor Day a splendid opportunity to reflect ~~further~~ on the great problem of Capital and Labor, not for the purpose of furthering the cause of labor against capital-for Labor Day is not a declaration of War- but to seek a platform of mutual understanding, upon which both capital and labor may stand.

A text giving us such a platform is found in Prov. 22:2 Read.

Rabbi Newman's address over the radio last Sunday. Metropolis and"R U R" and other problem plays dealing with the machine made and machine run world in which we live. In these plays there is a turning against machinery as the cause of our social ills, but it is discovered that the extermination of the machine does not bring relief to our troubles aftenal, but that the real solution to the problem is the bringing about a mutual understanding on the basis of a common humanit On the one hand machinery must not ignore the human needs of the workmen, and on the other workmen must realize that machines are more than inanimate objects, that they, too, are subject to human direction and are not in themselves responsible for their misuse. According to these problem plays, man learns thru bitter experience how to bridge the gap between capital and labor. And the world has learned what a dear teacher experience can be.

On the other hand, our text presents a platform upon which Capital and Labor may stand that will save mankind from a great deal of the bitterness of experience. Since God is the Father of both the rich and th poor, of both the capitalist and the laborer, in godly living is to be found the solution of our problem and the alleviation of our industrial ills.

Of course, godly living must be defined, since this statement comes from a pulpit. By godly living we do not mean strictly religious or theological interpretation, bu rather that practical application of our religious conceptions to the work-a-day world which would govern its attitudes and direct its conduct.

And we get that practical application best of all from the world's truest interpreter of God-Jesus Christ.

Jesus did not lay down any hard and fast rules with which to govern ourselves, but instead pointed out to us certain great principles of right living that would help us to shape our own conduct.

These principles may all be summed up in Crist*s positive statement of the Golden Rule-Whatsoever ye would that others should do unto you do ye also umto them The individual is related to and obligated to all others because all humanity is the family of God, for the Lord is maker of them all.

We discover the same principle in another statement of the Master-For what doth it profit a man if he gain the whole world and lose his own life. Human life, especially the spiritual side of life, is worth more than any prifit in business. Human welfare and happiness comes first. All profit gained at the expense of human welfare and happiness is but loss.

Science and invention and big business itself are making this old world in which we live so small as to crowd the peoples of the earth very closely together. In fact the nations are closer togethhr than neighbors, they are partners together in the great enterprises of mankind, heirs and joint heirs to all the blessings and woes of life. Modern intimacy of living demands a new standard of conduct from that of suspicion, exploitation and continual warfare- the salvation of civization is Co-operation. The rich and the poor, the capitalist and the laborer are on a common level of human needs before their common God and Father, therefore they must work together the one in consideration of the other.

Towards making humanity fit for such co-operative living the Church of Christ is making its noble contribution.

The business world much interested in the return of 27 missionaries to China- why? Because in their wake would follow the vessels of trade and commerce. And so in the wake of Xn living and teaching the world is finding its way to live so closely together in a peacable, co-operative manner.

The church of Christ is a friend of both rich and poor
By awakening in them both a sense of brotherhood.
on the basis of human need and common life
By encouraging both rich and poor to meet at the same altar of God's grace, to gather for worship in God's house as brothers in the Lord.

By proclaiming Life to both rich and poor thru faith in Jesus Christ, who, tho he was rich became poor that both poor and rich might have life thru him.

Last night I sat at a wedding feast opposite the bride and broom. I could not help but notice the beauty and happiness of the bride. She wore on her head a bright and shining crown to which was attached her bridal veil. And for a moment her face faded away and there appeared in its place another face- that of the crucified Christ on whose head rested the crown of thorns. Then it flashed thru my mind that the world owes to the suffering Savior its modern beaming bride. How the teqchings of Jesus have completely changed the status of woman. And in like manner Chty will give to the world its adequate fitness for the new demands of modern political, economical and social living.

On a world of phenominal progress thru science and invention, from exploitation to co-operation the greatest contribution towards an adequate transition is still our old-fashioned Xn living and Xn teaching.

THE MASTER'S MAN

My Master was a worker
  With daily work to do,
And he who would be like Him
  Must be a worker, too;
Then welcome honest labor
  And honest labor's fare,
For where there is a worker
  The Master's man is there.

My Master was a comrade,
  A trusty friend and true,
And he who would be like Him
Must be a comrade, too;
In happy hours of singing,
  In silent hours of care,
Where goes a loyal comrade,
  The Master's man is there.

My Master was a helper,
  The woes of life He knew,
And he who would be like Him
  Must be a helper, too;
The burden will grow lighter,
  If each will take a share,
And where there is a helper
  The Master's man is there.

Then brothers, brave and manly,
  Together let us be,
For He who is our Master
  The man of men was He;
The men who would be like Him
  Are wanted everywhere,
And where they love each other
  The Master's men are there.

—William C. Tarrant.